

BOSTON RECORD

And Religious Telegraph.

NATHANIEL WILLES AND ASA RAND, PROPRIETORS AND EDITORS. No. 127, WASHINGTON-STREET, OPPOSITE WATER-STREET, BOSTON, MASS. J. A. PARKER, Printer.

NO. 8...VOL. XV.

WEDNESDAY, FEBRUARY 24, 1830.

TERMS. For a single copy, \$2 a year—or \$2.50 in advance. To Agents or Companies, 5 copies for \$12.50 in advance.

SECULAR.

For the Boston Recorder.

ILLINOIS.

The prospects of Illinois are represented by gentlemen who have recently travelled over the western States, as particularly encouraging. Her natural advantages are probably unequalled, certainly unsurpassed by those of any other state in the valley of the Mississippi. Her geographical situation; the great quantity of first-rate land still unoccupied; the facility of cultivating her prairies; the numerous streams and navigable rivers which begin to be highly appreciated. And as the attempt to introduce slavery, several years since, was successfully resisted, and the glorious decision obtained that all her occupants shall be freemen, Illinois is the only new State possessing extensive prairies, in which the free man from the evils of slavery, invites the New-England man to come and establish his home.

In the new States east and south of Illinois, immense forests of large trees are to be cut down and cleared away, before the land can be much cultivated; but in an Illinois prairie, nothing is to be done, but to burn off the old grass, put a strong team to a good plough, and lay open to the sun, the richest soil that ever was laid open to the sun. No stumps, no rocks, no obstruction whatever to an extension of a straight and even furrow; and when the land has been thus broke up, a Virginia fence may be made around it, and the seed sown or planted, a crop is ensured; whether further attended to or not. Many an hundred acres of corn has been raised in that State, without any other culture, than planting and harvesting. And as to *howing*, that is out of the question.

The usual method is to give the corn one or two thorough ploughings; when it is "laid by." I have known one man to plant fifty or sixty bushels of corn in a field, and to raise fifty or sixty bushels of corn. The corn is planted so far apart as to admit a horse and plough to pass between the rows and turn a furrow each way; and then one between, or in the middle of the row. Many of the first settlers, however, after planting and fencing their fields, would go off a hunting and scarcely see them again till harvest time. The quality of the grain is excellent. It is no wonder corn is cheap, in a country producing it so easily and abundantly.

As to stock, the amount kept by a farmer there, need only be limited by his ability to purchase. Some of the young cattle are marked, and then turned out at large. The milk cows will come home regularly enough, if taught to do so by shutting up their calves. The other cattle will generally keep along with or near to them; & in very hot weather they will come in from the prairies to get away from the flies, and seek a shade under the trees. In the autumn it is customary to hunt up the swine, young cattle, &c., and drive them home. The swine are then shut up, and fattened with corn. In the spring they will, if loose, go off again into the prairies, or the woods, and take care of themselves for eight or ten months. The swine multiply astonishingly. Many of the inhabitants have no hams, cut no hams; but let their cattle run at large through the winter, only feeding them with corn and giving them a little salt when they come up to their houses or pens.

But I am far from being disposed to recommend this careless method of managing a stock farm; on the contrary, I believe that as much profit may be realized from increased attention to the shelter and regular feeding of the cattle and other domestic animals in Illinois, as in other parts of our country. It is however, far less laborious and expensive to raise stock and produce in Illinois than in New-England; and to a poor man with a helpless family of young children, such a country must present many inducements to emigrate. As I have before said, provisions are so abundant and cheap, that certain evils incident to more populous countries, can never be there experienced.

In regard to clothing, less attention is bestowed on appearances, by all classes of society; and the prices are somewhat higher there than here. I doubt whether any Illinois farmer finds the expenses of his family as large in this particular, as he would in Massachusetts. There are many little articles essentially important to the comfort of a family emigrating to a new country, which can be taken from here with them, without great expense. A piece of sateen, of sheeting, shirting, check, gingham, ready made clothing; boots, shoes, hose; linen, silk, and a few choice school books, can be carried by any family, at a trifling expense. And when arrived there, any portion of these articles not wanted for home use, can be readily exchanged for produce or stock.

In a country so exclusively agricultural as Illinois, every citizen should be more or less a farmer. No trade or profession is so dignified, honorable and respectable, as the cultivation of the land. A prouder spirited citizen treats not the American soil, than an intelligent back-woods farmer. Nor should there. Long may the period be deferred, when the man of any other profession shall stigmatize this. Distant be the day, when any class of men, shall be deemed more truly respectable, than those who furnish subsistence and capital and employment for all others. Let no one go to Illinois, then, with an expectation of looking himself above that occupation, which heaven first taught to dependent man. Persons of other trades and pursuits will find encouragement at the west; particularly carpenters, blacksmiths, masons, cabinet makers, shoemakers and tanners. But how much sweeter employment may be obtained in these pursuits, a few acres of land for a house lot, garden, orchard &c., will be desirable and convenient to all.

I am aware that merchants, who have been less fortunate in business than their enterprise had deserved, will deem these remarks little encouraging to them to emigrate; but gentlemen of this description, who are willing to conform to the usages of a new country, will be able to make up by industry and invention, whatever lack of business they may find in the particular kind of trade to which they have been accustomed. Purchasing up the produce of the farmer, and conveying it to the southern and eastern markets, is sometimes even now an excellent business; and when the artificial facilities of intercourse between the interior and the seaboard, now in progress or contemplation, shall have been greatly increased, it should be remembered too, that the agricultural population is increasing there beyond all former experience, and the demand for goods, and quantity of produce for exportation, must be proportionally increasing.

As respects the season most favorable to a comfortable removal, I would recommend the spring. To farmers it must be desirable to get out there in season to raise a crop as soon as possible. This may be done, if they can arrive there before the middle of May.

The best method of getting out there, is a very important inquiry. There are several routes, and various modes of conveyance, each of which has its peculiar advantages. Individuals, and families with young children, can perhaps go as cheaply, the value of time and all else considered, in the public conveyances of steamboats and stages—as in any other mode. Many inconveniences will be avoided by this method. Whatever additional expenditure of money may be incident to it, will be more than remunerated by the certainty, celerity, and safety of the journey. And either of two routes may be taken. The first one, by Philadelphia in steamboats and stages to Pittsburgh or Wheeling; thence in a steamboat to St. Louis;—the other, by Albany and the grand canal to Buffalo, thence to Erie, Cleveland or Sandusky, in the steamboat; and thence across the country, either to Pittsburgh or to Cincinnati; and thence by steamboat, as in the other case, to St. Louis.

But a family or association of families, might go in wagons or conveyances of their own, with a less direct expenditure of money; and if sufficiently mercurious to protect and assist each other through the labors of the tour, might probably make a saving thereby. In a wet season I would recommend the Cumberland Road route to Wheeling. In a dry time, I should prefer going by Buffalo and across the state of Ohio. The former route has the best roads; the latter, the least mountainous. The expenses of the road through the western part of New-York, and across Ohio, are less than along the seaboard to Philadelphia, and across the Alleghany mountains.

In either case, however, nothing can be more desirable to a family emigrating to the west, than a plenty of good company. It will ensure an exemption from many accidents, and command the respectful notice of all whom they may meet. When such a party has arrived at Illinois, their best course of procedure is, if unprovided with farms, to locate their families in some town, where they can hire a dwelling or two; and look about the country a little, before they purchase and make a permanent location.

REVIEW.

For the Boston Recorder.

EVIDENCE OF INSPIRATION.

At a time, in which the word of God is hailed by many with an equal reverence, it is important that the arguments in favor of its divine origin, be made the subject of special attention. The present has been very justly designated a Bible-age. And it is becoming more emphatically so. We are, therefore, led to expect, that the proof of its inspiration will hold a prominent place in the religious instruction of children and youth. But, if my observation is just, our Bible classes and Sabbath Schools have not given it its appropriate share of attention. I would not imply, that the subject has been wholly overlooked, or that it has not been strongly inculcated. But the question is, Has a degree of information proportionate to the knowledge of other facts and doctrines, been communicated? For instance, When the scholar has become acquainted with the most important facts of the Old and New Testament, and when he can readily answer questions, which relate to the doctrines of the Christian system, is he able to state familiarly the leading evidence, that the book, which contains them, is the word of God? Can he answer the objections, which infidels make against revealed religion?

To be able to contemplate familiarly the rich evidence, on which the Christian faith is built, is of great practical advantage. What can afford the established Christian greater satisfaction, than to view how God has magnified his word by the history of its introduction into the world, and its preservation, as well as by its sublime truths and glorious effects?

There has fallen into my hands a work, recently published at Lancaster, entitled "Mann's Epitome." This little volume, about the size of the middle number in the series of books, published by the A. S. U. Union, contains eight or nine discourses on the Evidences of Christianity. It is addressed principally to youth, and is designed for Families, Sabbath Schools and Bible Classes. The several topics embraced, are made highly practical, and are fitted to move and impress the heart, as well as to enlighten the understanding. I have long felt, that a work of the kind was needed in our Sabbath School Libraries, and as a familiar text book for Teachers. The Epitome ought to be common in all our Sabbath Schools, and is recommended to the special notice of Teachers, and to Christians generally, as happily adapted to be interesting and useful.

For the Boston Recorder.

A DICTIONARY of important names, objects, and terms, found in the Holy Scriptures. By HOWARD MALCOM, A. M. Boston, Lincoln & Edmunds, 176 pp. 18mo. 1820.

It has been a source of regret to many, who have watched the progress of Sabbath School instruction, that while much attention has been justly paid to modifying and improving the system of questions; the means of investigating and answering these questions have been hitherto comparatively neglected. That there are Biblical Dictionaries, which afford adequate assistance to the student in the Scriptures, none will deny; but it is equally true, that their size and expense render them wholly inaccessible to the great body of the community. Most of them are deficient also in that simplicity and plainness, which are calculated to arrest the attention and instruct the minds of children and youth. It is a well known fact, that many scholars are perplexed and discouraged, while preparing for their Sabbath recitations, by the frequent occurrence of words and phrases, the meaning of which they are unable to determine. It may be said, that such difficulties are to be referred to the teacher. But it frequently happens, that the sense of a whole paragraph is suspended upon the peculiar meaning of a single word or phrase. In such a case, the reference of that word or phrase to the teacher, is virtually dismissing the whole passage for future information.

This plan of referring, with little or no study, every difficulty to the teacher, if habitually pursued, is fraught with the most mischievous consequences. The scholar becomes a stranger to the pleasure and excitement, which a solution of the less obvious questions would afford; a superficial habit of investigation is induced; imaginary difficulties are soon converted to real ones, and the teacher must be eventually under the necessity of furnishing an answer to every question, which does not admit of the direct affirmation or negation. But let the pupil be taught to expend his whole energies upon the subject of examination; let him have access to a small dictionary, in which the most difficult words are defined and illustrated;

let him be furnished also with an elementary treatise, containing a few of the most simple and fundamental principles of interpretation; in a word, let him have an exegetical apparatus adapted to his wants and capacity, and there are very few of the questions, commonly proposed, to which he would not be able to give a correct answer.

It is not only the province of Sabbath School instruction, to make the rising generation acquainted with the Scriptures; but also to teach them the mode of acquiring this knowledge. The most profound interpreter of the Bible finds it necessary to avail himself of the labors of others, and consults his lexicon, commentary and concordance. Why, then, shall the youth, who is just beginning the study of the scriptures, be left to grope his way, unaided by those helps, which the experienced divine is obliged to summon to his assistance? We deem it, therefore, an object of deep interest, that a book of definitions, adapted to the understanding of children and youth, should be in the possession of every family, connected with Sabbath schools; and it is with feelings of much pleasure, that we notice the publication, which heads this article.

It is a neat little volume, ornamented and illustrated with thirteen wood cuts, and containing brief definitions of the most important names, objects, and terms, which occur in the Holy Scriptures. A hasty perusal is sufficient to show, that the author has admirably succeeded in his plan. His definitions are brief, yet comprehensive; simple, yet displaying much research and ingenuity. We are pleased to learn, that a revised edition will soon be issued; and we would suggest to the author three methods, by which the work may be improved. (1) By the omission of some words, which do not occur in the English Bible, such as Ab, Adonai, Hymene, &c. (2) By the insertion of some others, with an explanation, such as Earing, Hough, Quaternon, &c. (3) By several maps. We notice also under *archangel*, the following remark: "This name seems never to have been applied to any created being, and probably means Christ." There is no shadow of evidence, in the scriptures, to support this hypothesis, and we therefore object to it, as tending to give the impression, that our Saviour is possessed of a three-fold nature, divine, angelic, and human.

The work is well calculated to afford assistance to the youthful investigator of the Bible, and we therefore cheerfully recommend it to Sabbath Schools.

For the Boston Recorder.

TRUE AND FALSE RELIGION.

The Parable of the Ten Virgins; illustrated in six sermons by James Wood. London, 1722. Republished, Amherst, Ms. 1830.

It is the object of these discourses to bring together in a small compass, a great amount of practical information, illustrating the nature of true and false religion. The following sketch will give a brief view of the plan pursued.

1st Sermon. There are many mere professors connected with the visible church. They profess religion from, (1) the influence of education; (2) of an awakened conscience; (3) from regard to reputation; (4) from regard to secular advantage; (5) to conceal their wickedness. The writer then forcibly exhibits the folly of which these are guilty, and which renders it proper to represent them as foolish virgins.

2nd Sermon. The true believer is liable to wander into sin. The wise virgins slumbered and slept. The nature and the occasions of backsliding are particularly examined; and the meaning of the terms *slumbering* and *sleeping* as applied to false professors is investigated.

3rd Sermon. Christ's coming to the judgment, in regard to individuals, is often unexpected. He exposes the causes of the prevailing indifference upon the subject of approaching death, and the madness of it.

4th and 5th Sermons. Our eternal state will depend upon the condition in which Christ's coming finds us. These two discourses present a very plain and practical view of what constitutes *readiness*, and of the nature of the enjoyments of heaven; and also the condition of those who are unprepared, and the consequences.

The 6th Sermon is a general and powerful application of the whole subject. The whole treatise, for the sermons may be considered as a treatise upon these subjects, goes much into practical and useful detail on these various topics, and is highly calculated to promote a pure and elevated standard of piety.

POPEY.

For the Boston Recorder.

JUDGMENT CONFESSED.

The Jesuit last Saturday has nearly seven columns of reply to PARACOS whose extract from *Joel Barlow* you inserted last week. When the paper was shown to me, I expected to find at least a denial of Barlow's statement; but how was I surprised to find not only no contradiction of his facts, but no attempt to rebut his arguments. These Jesuit Editors fill all these columns with nothing but wrath and bitterness. They assert that Catholics have been defamed in all the reports of our Bible, Tract and Missionary Societies; call our Sunday School Teachers *Knaveknights*; assert that Barlow had solemnly professed himself an atheist; (though they confess in the next sentence that he solemnly denied this charge!) and refer us for further similar authority to the *Devil*, who they say taught Luther the most material parts of his reformation, and pretend to quote the acknowledgment of Luther and Melancthon to this effect! They wind by noticing the *tariff of indulgences*, and instead of affirming it false or incorrect, merely ask whether the currency in Rome is rated as in England!

I consider this long and laboured reply of the Jesuit, as the highest corroboration of Barlow's facts and logic, and as I do not own his works and know not who does, would be glad of some more extracts.

For the Connecticut Observer.

PHILADELPHIA'S PAPPHLET.

The author of this pamphlet, lays it down "as a maxim not to be disputed, that our nation has no preservative against Popery, but in the knowledge of the Holy Scriptures."

This principle seems to be the sober deduction of reason, and to be grounded upon the observation and experience of past ages.

Let us now lay along a side of this maxim, the following fact, stated by Rev. Dr. MAULEY, when in this city, on an Agency for the American Bible Society. He remarked that there was a section of our country, where it had been necessary to send several miles to borrow a Bible, for the purpose of administering the oath to a Jury. "And how much faith," added the Rev. Gentleman, "is to be

put in the consciences of a Jury sworn upon a borrowed Bible?" We might give the question somewhat of a different shape, and ask, how much confidence is to be put in the opposition which such a community would make to the inroads of Popery? Without the knowledge of God's word, and enveloped in spiritual darkness, how poorly would they be prepared to meet the wiles of the "man of sin," who "deceiveth them that dwell on the earth," and how ready a reception would a religion be among them, which opened as a safe and easy path to heaven, kindly relieving its devotees from the trouble of examining gospel truths for themselves, and leading them blindfold to the mansions of bliss! Little do the members of our Protestant churches understand how many things there are in Romanism, attractive to an unholly heart. Let no one imagine that the number of her ceremonies, or the rigor of her austerities will deter men from joining themselves to her. Men will make long and toilsome pilgrimages to the extremities of the earth, they will subject themselves to the severest austerities, they will mortify their bodies by fasting, they will give thousands of rans and ten thousands of rivers of oil, yet even the fruit of their body for the sin of their souls they will do any thing and every thing, but repent and throw themselves on the mere mercy of God in Christ, and receive salvation as pardoned rebels. Who then, will be so foolish as to say there is no danger?

From the Christian Watchman.

ROMAN CATHOLIC INFALLIBILITY.

On opening the Catechism "published" in Boston, A. D. 1828, "with the approbation of the Rt. Rev. Bishop Fenwick" the first thing which meets the eye is the following truly Catholic assumption. "Whoever will be saved, before all things, it is necessary that he hold the Catholic Faith—Which faith, except one do keep entire, and inviolate, without doubt, he shall perish everlastingly."

Have not our American citizens been too long ignorant of so important a fact as is here alleged, and is it not true that we aid our Roman Catholic friends in diffusing a knowledge of their essential faith? By so doing, we may possibly hasten the day, when some of our perishing Protestants may be saved by the purifying fires of the Inquisition! O what a happy invention it was in the Roman Catholic Church to save the souls of heretics by the destruction of their bodies!

Some of our readers may have been deluded into the belief that the Roman Catholic Church in America is different from itself in Europe; and this delusion ought to be removed from every mind which has reason to contemplate with parental interest the fortunes of posterity.

No one can fail of seeing in the arrogant assumption of the Bishop of the diocese of Boston, the same dogmatizing spirit which has always characterized the Roman Catholic Church, and lighted the flames which have consumed thousands and thousands in Italy, Spain, Portugal, Switzerland, Germany, France, England, and wherever the Roman Catholic Church was in power.

If Protestants have ever persecuted those who differed from them in faith, they were indebted to such wickedness by the Roman Catholic Church. She first taught the right of so doing, and set the example; and if her teaching and example were correct (for she claims to be infallible) then Protestants have done well in following up her instructions and example in this particular.

But the world is now, more than ever before, under the power of Protestants, and where do they kindle their fires or frame their instruments for torture? Roman Catholics may enjoy the same liberty of conscience as others. With us, they preach and employ the press as freely as Protestants, and no one objects to such practice. We rejoice in it. But we may assert, at least, equal freedom of speech. No; we are charged with "libelousness," if we presume to express our views of what western wrong in the Roman Catholic faith. This is no marvel, however, since the Catholic assumption is such as is seen in the extract from the Bishop's Catechism given at the introduction of this piece. Where is the Bishop's liberality towards them who differ from him in faith? "Which faith," says his book, "except every one do keep entire, and inviolate, without doubt, he shall perish everlastingly." This must be esteemed a very liberal and very decorous language in the midst of Protestants. And by this means, the essential faith of Roman Catholics, which we, "every man, must hold, and keep entire, and inviolate, or perish everlastingly."

The first article, and that without which all others are of no avail, a writer in the Watchman of January 22, has shown, in the words of Roman Catholics themselves, to be, that the Bible is not the Rule of Faith, but the Roman Catholic Church is that Rule.

Moreover, as I may show hereafter, we must believe in her doctrines of "transubstantiation," and "mass," and "purgatory," and "prayers for the souls in purgatory," and "absolution by the Priests," and "indulgences," and "penance," and a hundred such like superstitions, which are contained in the Bishop's same Catechism, and all these things we must "hold, and keep entire, and inviolate, or perish everlastingly." Who, among us, is prepared to swallow down such drugs as these from the Roman Catholic laboratory, as though the salvation of the soul depended on belief in such mockery of all religion? Let those who prefer such things to the simple, and pure, and holy doctrines and worship, taught in the Bible, receive them.

I would cherish, and would have others cherish, the kindest feelings towards Roman Catholics; and every one, who sees them in their delusions, must pity them, and pray that they may come to the knowledge of the truth as it is in Christ. Probably many of the Roman Catholics in Boston are incapable of reading the Bible intelligently, and others, we have good reason to believe, do not read a chapter in the Bible annually. They will not, if they can, read a Bible which is printed by Protestants, and the cheapest Roman Catholic Bible, I am credibly informed, is no less than five dollars a copy.

If we consider, therefore, that most of the Roman Catholics in the United States, are grossly illiterate and very poor, and that every one is bound to pay into the hands of the Priests, at least one tenth of all his income, and that it is a cunning artifice of the Priests to discourage the general reading of the Bible, we cannot but lament the unhappy condition of the great majority of the Roman Catholics among us. These facts ought to excite a generous sympathy for them, and call forth the efforts of the benevolent in teaching them to read and understand the word of God.

EXPOSITOR.

*The extract is ascribed to "St. Athanasius," but being adopted by Bishop Fenwick as a sort of motto to his Catechism, we think it fair and proper to consider it as his own deliberate opinion.

INTELLIGENCE.

From the Spirit of the Pilgrim.

THE DECLINE, REVIVAL, AND PRESENT STATE OF EVANGELICAL RELIGION IN GERMANY.

[Continued.]

Early in 1804, a correspondence was opened between the British and Foreign Bible Society, and certain influential and pious citizens of Nuremberg, in the circle of Franconia, in which correspondence one hundred pounds were offered by the former, if a similar institution should be established in that place. This was the first offer which the British and Foreign Bible Society ever made to a foreign society. The condition was met, May 10th, 1804.

On Ascension, a number of Christians assembled, and unanimously resolved to unite for the formation of a Bible Society. At the same time it was voted, that an address should be published to their Christian friends throughout Germany and Switzerland, to rouse them up to an active co-operation in the work. In 1806, this Society was transferred to Basle, as a more eligible place for its operations, and it has now the name of the Basle Bible Society. Its operations, though embarrassed at first, became more vigorous every year. In 1813, it distributed 1299 Bibles; in 1814, 2583 Bibles; in 1815, 5055 Bibles; and 5796 Testaments; in 1816, 7920 Bibles, and 9383 Testaments. On the 18th of June, 1817, the 11th edition of the German Bible in 8vo, issued from the press; and on the 18th of July not one copy was left. On the 19th of August, the 12th edition appeared, and was disposed of in 11 days.

In the same year (1804) the British and Foreign Bible Society addressed letters of inquiry to Berlin. Early in 1806, a Bible Society was formed there, under the patronage of noblemen and other gentlemen of distinction, and received the approbation of the king. In 1814, it was united with the great Prussian Bible Society organized by Mr. Pinckert, which embraced the whole kingdom. Time would fail me to speak of all the Bible Societies which were formed in rapid succession, from the year 1812 and downward, by the pious efforts of Mr. Pinckert and Mr. Steinkopf, both agents of the British and Foreign Bible Society. Before the close of 1814, were organized, the Prussian Bible Society, already mentioned, the Wurttemberg Bible Society, the Hanoverian Bible Society, the Dresden Bible Society, the Bible Society of Cleves, Osnabruck, Koenigsfeldt, Nassau-Homburg, Frankfurt, New Wied and Weil-Russel. There was also a Bible Society formed as early as 1806 by some pious Roman Catholics in Ratisbon, [Bavaria.] Thus the spiritual restoration of Germany commenced; and the first means which God chose to employ was HIS OWN WORD.

The dissemination of the word of God was soon followed by the calamities of war, which had the effect to lead many minds to serious reflection. It was doubtless during these seasons of public distress, when neither property nor life was in any way secure, when a thousand worldly hopes and prospects were blasted, when sword and fire pervaded the land, that many a careless sinner first thought on God, eternity and himself. The evident display of the presence and power of God, in the great events of 1814-15, who the night of the 1st of May, 1815, the Prussian army, produced a surprising effect, and spread an awe, a solemnity and a joy over delivered Germany, such as she had never before experienced. Many individuals, in all classes of society, date from that period their first religious impressions, and their hope in Christ.

During the march of the allied armies to France, there were very favorable appearances among the soldiers, particularly those of Prussia and Saxony. Many of them were found carrying their New Testaments or Bibles, and their prayer books, and hymn books with them in their knapsacks. They met together, without distinction of rank, for religious conversation, prayer and singing, whenever they had an opportunity. This was the more surprising, since the Prussian armies had been as much distinguished for impiety, as for shrewdness and bravery, ever since the time of Frederick II. The religious excitement, for which the minds of the people had been gradually prepared by the circulation of the Bible, and the reports, appeals and addresses of the various Bible Societies, now spread rapidly over Germany. In the kingdom of Wurttemberg, where Storr, Platt and Suskind resided and labored, it kindled up on every side. From a war, however, of experienced men to direct it, the cause was exceedingly injured by the superstitious and visionary views and hopes in which many people, especially young Christians, indulged. The Wurttembergers seem universally prone to fanciful notions. They are the boldest Millenarians probably on the globe. In the year 1801, a considerable number of pious people emigrated from Wurttemberg to Palestine, expecting, like some of the Jews, the Lord's visible appearance there. They were influenced to do so by a book, published the year before by a very pious minister and useful man, whose labors had been greatly blessed, but who was unfortunately addicted to such speculations. In 1817, if I remember right, a still larger number of people got out from the same country, with a view to reside on Mount Caucasus until the Lord's appearing. On account of some persecutions which they experienced, they thought they were the woman spoken of in Rev. xii. 1; being clothed with the sun, and the moon under her feet; and they considered this journey to Caucasus as the removal of that woman into the wilderness, to be nourished there a time, times, and a half time. Many of them have since been miserably destroyed, or carried away captive by the Turk-kassians and sold into Persia, of whom a few have been removed by the Russian government. The rest may, in the providence of God, become missionaries among the Tatar-kassians and Persians; a purpose for which, I doubt not, they would be willing to be sold.

Another interesting period was the great jubilee of the Reformation, celebrated in Germany, and in other parts of Protestant Europe. It was on this occasion that the pious and fearless Harnus, pastor at Kiel, published a new edition of the celebrated Theses of Luther, with appropriate remarks. This was truly a reasonable effort. The attempt of some to bring it into contempt was vain; the time had gone by when such a thing could be done. Men of weight and influence avowed to the subject, so as to alarm the most sanguine fanaticalists. From that time until 1824, Protestant Europe enjoyed more revivals than it ever did before. The stillness with which they were regarded by the editors of public papers, made it impossible to get any definite information respecting them. The most that was known was obtained by private correspondence, or from travelling Christians, or in some other private way.

About this time there was powerful commotion in the Roman Catholic parts of Bavaria. Several

* See Sp. Pilgrim, vol. i, p. 25.

ent in continual activity by the variety in exercises, some of which consist in the correction of speech, and others in regular but in parsing are, with the exception of the in the Constitution of the United States, and succession, and blended with the exercises on each class of words. To a work will probably be the more acceptable and sense in grammar, for notwithstanding the plan, the results of the conversation and found to correspond pretty nearly to the theoretic statements contained in Murray's great advantage, that the pupil is encouraged of Mr. Smith's work, not only to every step of his progress, but to sustain himself, by the exertion of his own thoughts, orally, who have not seen this work, we describe it more accurately than by early the same thing among books on grammar's works are among books on arithmetic, the resemblance will hold in other respects work on grammar will effect as great and solution in the mode of teaching in the treats, as has been effected by the labors in this department.

mination have been able to give the name of Mr. Rowell C. Smith, we have it is by far the most natural system of grammar science has ever come under the name of Smith's work, and is now recommended to the attention of the in the improvement of our common

Pastor of the Church in Brooklyn, Ct. Chairman of the Board of Overseers of the Schools in Worcester Village, Worcester.

MASTER, Preceptor of the Latin Grammar School, Worcester.

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BOOK ABOUT BURMAN.

ING, No. 132, Washington Street, and St. Salem, have for sale—The Burman Empire, containing a full and complete history of the Burman Empire—Mong Shunah's Letter to—Mong Shunah's Letter to Rev. Dr. Johnson Described by Mr. Johnson—A Review, Mr. Boardman—The Burman Empire, as described in the Burman Empire—The Persecuted Burman—A Young Burman Inquirer, by Burman—A Burman School Boy, by Rev.

Memoir of Mrs. Mary Loe, late Missionary, written by her husband, George Peabody, or Missions at Home. Loom-Box. Feb. 10.

ANDERSON'S PRODUCTIONS.

ING, No. 132 Washington St. opposite to for sale—Philip Colville, or, a—Andrew Campbell's Visit to the Irish Nation, or Religion must be all, or is an is not Principle.—Father Clement, a Story.—Dunstable, or, what you see in the Lane Girl.—Anna Rover, with colored plates.—The Awakened Teacher.—Narrative of ship Kent, by Fire-Juvenile Memoirs.—Memoirs of a Naval Officer.—Infant School Register, United States Calendar and 1830. Feb. 10.

NEW MUSIC.

shered, that on a twenty-eighth day of 1830, in the fifty-fourth year of the United States of America. Charles Bradstreet has deposited in this Office the Title of a Right whereof he claims as Proprietor allowing, to wit:

AN, TELL US OF THE NIGHT, or Christmas Hymn, by Bowring. Song at concert, Park Street Church, Boston. Music BOX. (Published.)

to the Act of Congress &c.

sale with a variety of other New Music by R. 164 Washington St. Feb. 3.

EXBIDGE ACADEMY.

WILLIAMS, A. M. Principal. ties of this Academy will be resumed on first of March.

ed Assistant, (Miss L. Hodges) is engaged and this School will be found not in the State, in system, discipline and every advantage afforded to the pupils. The of a pupil for a term, 11 weeks, board and tuition in all the branches of an English 1847-18 only—Classical and Mathematical 1847-18 only—Classical and Mathematical in advance English, French, Latin, Classical and 1844, French extra \$1.50, Embroidery, Drawing, a small advance.

number of pupils can be received as boarders, pupil, who will enjoy all the advantages of domestic education. Feb. 3, 1830. 40

TABLE PULMONARY BALSAM.

undoubtedly discovered for Consumption, Pleurisy, Spitting of Blood, Hooping Cough, and Pulmonary affections of every kind. This medicine was a private recipe of a physician in one of the neighboring States; and used by an individual to whom it gave the most relief. After having been approved beyond the decline, from an affection of the lungs, he was healed by the use of the Vegetable Pulmonary might never have been offered to the public, gentleman found that his own cure was not a cure, the fact that in numerous cases in which it was used to others, it ever failed to give relief.

NEW CERTIFICATES.

Wentworth Thompson, Esq.—I certify that during last December last, I was troubled with a cough and extremely tight structure across the stomach, attended with a violent inflammation. On the recommendation of a friend I took one of the Vegetable Pulmonary Balsam and found immediate relief. I confidently recommend it to all who are afflicted with coughs, or dangerous diseases of the chest. Signed, WENTWORTH THOMPSON. at Cambridge, Jan. 18, 1830.

ate of Mr. John Cullinan.—I would recommend the use of the Vegetable Pulmonary Balsam to those who are afflicted with coughs, colds, and severe lung complaints, recently experienced its virtues in a severe cold, it with a dry hard cough, strictures across and almost total loss of speech. The effect was immediate; although severe prescriptions were resorted to without benefit. Jan. 10, 1830.

JOHN COLLINAN.

POETRY.

For the Boston Recorder.
"What says this transportation of my friends?
It bids me lose the place where now they dwell."
YOUNG.

No sound came on the ear. Althea stood
Where all the wicked cease their troublous arts,
And all the weary rest. The summer breeze
No longer dalliance held, with fruit and flower;
No more was heard the voice of murmuring stream,
Or fountain gushing out. The weary earth,
Had thrown aside its robe, of noise and care,
And hush'd in sleep, seem'd resting like a child
When weary of its play.

Althea heard
Nought, save the murmur of the darkness pine,
That sooth'd her soul, and woo'd its feverish pulse
To join its meann'd cadence.—She stood alone
Alone—yet one was near whose hand, with hers
Had clasp'd the "golden chain," that bound their hearts
In close embrace, till the strong hand of death
Sever'd its links—Aye! one was near, whose voice
Like the soft zephyr on the slumbering lake,
Had stolen o'er her soul, and wove its chords
To notes of love and joy.

These gentle girls
Lov'd, with the ardor of conflicting youth,
From early childhood, till the blushing hour
When love, and hope, and joy, their path illum'd
With blended rainbow-lure.

It was a sad farewell;
And yet they hop'd to meet, when time's swift wing
Had fold'd a pass'd day in its embrace.
Those hours had pass'd—Althea once more stood
By that lov'd form, and yet she heard no voice
Of gladness gushing out—she met no kiss
Of warm affection—drank no cup of joy
But one of bitterness and woe.

Her form was lowly bent
Over the verdant turf, and violet sweet,
And snowy marble, emblematic, of her
Who slept beneath.—She gaz'd upon that name
With fearful eye,—then, fervently, her lips
Press'd the chill marble, till her cheek and brow
Seem'd by its touch to put its nature on.

And is it so?
That the fond heart must ever wander forth,
And find no resting place? no stay? no staff?
Must it like those upon the pathless deep
Gaze long, and earnestly for land, and when
"The glad light," find a dream but vap'ry wreaths
That vanish like a fog? Ah no! the hour
Will come, when the pure waters of joy's fount
Shall never turn to bitterness—when nought
We love, shall pass away—when we shall drink
From the pure fount of life eternal—bathed
In a wide sea of bliss—peace—and joy,
With melody divine, the song of praise
And bliss eternal.

SABBATH SCHOOLS.

For the Boston Recorder.
A NEW EXERCISE FOR SABBATH SCHOOLS
AND BIBLE CLASSES.—No. IV.
MATTHEW CHAP. III.

SECTION I. Verses 1-6.
1. The introduction of the Gospel into any community
furnishes a strong argument for repentance.
It evinces the Divine goodness; and exposes the impenitence
to more dreadful punishment in another world.
2. No place is so remote as to shut out from the vista
of divine grace; nay, commonly, the secret intercourse
the saints have with Heaven is, when they are withdrawn
farthest from the noise of this world.
3. There is a great deal to be done to make way for
Christ into a soul; to bow the heart for the reception of
the son of David.
4. Those whose business it is, to call others to mourn
for sin, and to mortify it, ought themselves to live a serious
life, a life of self-denial, mortification and contempt of the
world.
5. Those that are acquainted with divine and spiritual
pleasures, cannot but look upon all the delights and ornaments
of sense, with a holy indifference.
6. Many times those have most real honor done them,
that least count themselves so.
7. There may be a multitude of forward learners, where
there are but a few true believers; curiosity, affectation of
novelty and variety, may bring many to attend upon good
preaching, and to be affected with it for a while, who yet
are never subject to the power of the Holy Spirit.
8. A penitent confession of sin is required, in order to
peace and pardon; and those only are ready to receive Jesus
Christ, as their righteousness, who are brought with
sorrow and shame to own their guilt.
Has the Gospel been preached to you, without bringing
you to repentance? Are there no obstacles now
in the way of Christ's entrance into your heart? Can you
cheerfully submit to hardships for the sake of obtaining
an interest in Christ; and is a heart with course far
more desirable to you, if he be known and preached
there, than the eyes and most popular editor where
his gospel is despised? Do you go to hear the gospel
preached from motives of curiosity—or that you may
know your duty and be reproved for your deficiencies,
and thus be brought to a penitent confession of your
sins?

SECTION 2. Verses 7-12 verses.
1. It becomes ministers of the gospel to be bold in showing
sinners their true character.
2. There is a dreadful wrath to come, and it concerns
every one of us to flee from it.
3. Those are not worthy the name of penitents who say
they are sorry for their sins, and yet persist in them.
4. There is a great deal which carnal hearts are apt to
say within themselves, to put by the convincing, commanding
power of the word of God, which ministers should labor
to meet with, and anticipate.
5. It is a vain presumption to think, that our having
good relations will save us, though we be not good ourselves.
Multitudes, by resting in the honors and advantages of their
visible church-membership, take up short of Heaven.
6. Whatever comes in the present generation, God will
remember, and the next generation will be able to do for them,
and that which they cannot do.
7. Sacraments derive not their efficacy from those that
administer them; they can only apply the sign; it is
Christ's prerogative to give the thing signified.
8. It is a great comfort to faithful ministers to think that
Jesus Christ is nearer than they, and do that for them, and
that by whom they cannot do.
9. Those whom God puts upon honor, are thereby made
very humble, and low in their own eyes; willing to be abused,
so that Christ may be magnified, to be anything, to be
nothing so that Christ may be all.
10. The Gospel is the last dispensation which we must
ever expect.

The axe is at the root of the unrighteous tree, and it must be
cut down and burnt, but its branches ever so diffusive, and
it leaves ever so green.
11. In this world the righteous and the wicked, true be-
lievers and hypocrites are often associated indiscriminately,
but a day is coming when the Lord Jesus shall make
a perfect and everlasting separation between them.
What are you doing to escape the wrath to come?
Does your practice agree with your profession? Are you
secretly depending upon the prayers and efforts of
your pious relatives for you, while you live in sin
yourself? Are you resting upon a mere profession
of religion—and imagining that you shall be admitted
to heaven, because you have been admitted to Christian
ordinances on earth? If there are more eminent and
useful than you are, does it excite your envy, or have
you the humility which can make you witness their in-
creasing honor and success with delight? Were the
Lord Jesus to separate the chaff from the wheat now,
what would become of you?

SECTION 3. Verses 13-17 verses.
1. Christ's gracious condescensions are an surprising, as
to appear at first incredible to the strongest believers.
2. The most eminent saints have always been the most
humble; they have had the most abasing thoughts of them-
selves and the most exalted apprehensions of the glory and
excellency of Christ.
3. The best and holiest of men have need of Christ, and
the better they are, the more they see of that need.
4. It is that Christ should take his own method though
we do not understand it, nor can give a reason for it.
5. We must study to do not only that which behoves us,
but that which becomes us; not only that which is indispen-
sably necessary, but that which is lovely, and of good report.

6. No pretence of humility must keep us off from our du-
ty.
7. Special tokens of divine favor may be expected to at-
tend the faithful observance of divine ordinances.
8. To and through Jesus Christ, the heavens are opened
to the children of men, and God appears reconciling the
world unto himself through a glorious and divinely appointed
mediator.

Do you hesitate to perform any obvious duty, through un-
belief, or a sense of your unworthiness? Can you continue
this neglect any longer without incurring the disapprobation
of your Saviour? Are you careful to observe all divine or-
dinances? May not the darkness which rests upon your
soul be removed; and the light of Heaven shiner upon your
path by your more faithful walk in this respect hereafter?

MISCELLANEOUS.

PENITENT FEMALES REFUGE.

On Lord's-day evening last, at the Rev. Mr. Mal-
com's Meeting-House, Sermon was delivered before
the Penitent Female Refuge Society, by the Rev. Dr.
Brown, Pastor of the Pine Street Church, from Prov.
vii. 27—Her house is the way to hell, going down to the
chambers of death. The allusion in this passage is too
well known to need an explanation. And it is to fur-
nish an asylum to those who would desert this house,
that this Society now labors to erect a refuge for the
afflicted. Description of the wretchedness of the inmates
of this dwelling. From the fearful forms of wicked-
ness to which they become familiar, their lives are
short. A few years, sometimes a few months take
them to the world, from whose "bourne no traveller
returns."

In their abode, the sweets of the family state,
the comforts and friendships of domestic life are not known.
The mother of unspotted fame,—the father of unblem-
ished virtue,—the table, round which is daily gathered a
group under the endearing name of husband and wife,
son and daughter, brother and sister, are not known
here; nor the sweet society that dwells in chastity.

Disease is here, in its most loathsome forms, but
with it nothing to support the agonizing sufferer.
The eye that once allured, soon begins to roll in ter-
rific frenzy; the form that once pleased, soon be-
comes distorted and loathsome; the lips, that once
smiled in friendship and hope, yield nothing but the
frigid laugh, the demon yell, the accents of blasphemy,
the language of despair.

The author of a treatise on the police of the English
metropolis calculates, that during the last forty years,
from 50 to 100 thousand—succeeding each other upon
an average every 13 years—have passed through a
miserable existence into eternity.

The causes of this apostasy from virtue are to be
found in the neglect of wholesome parental restraint
and admonition, and in casting off the fear of God.—
And in this awful defection, the reproaches of the
world are heaved, and the hearts of parents and friends
are broken.

The ruined females are here engaged in no lawful
employment. They cannot ask the blessing of God; for
their very business is crime, which daily increases in
magnitude. If they had ever a taste for intellectual
or moral pleasures, this is soon merged in gross sensu-
ality; thought is suppressed, reflection abandoned, and
the whole rational nature lost in licentiousness.
The soul is but the fuel of an unclean fire. In this
wretched dwelling, prayer is unheard,—the Bible
unread,—the Sabbath unfelt. The whole atmosphere
is pollution.

To the visitors also who support this sacred es-
tablishment, it is the way to hell. They furnish the
wages of unrighteousness. In obtaining these, resort
is often had to fraud, theft, and even robbery. All laws
are defied. The bond that binds the parent to the
child, the husband to the wife, and that cements soci-
ety, is sundered. The virtuous wife has wounds of
sorrows that cannot be healed. The husband of the
youth is revelling in foulest debauchery. Because he
has wronged a lovely woman, he hates her and her
children. Once, modesty and virtue and delicacy and
refinement had charms for him, but not now. So de-
filed is his whole soul, that he prefers the society of
disolute wretches, to that of the virtuous. The woman,
to whom he most solemnly pledged himself, in the
marriage vow, to be faithful!

From the husband and the father, turn to the ruined
son, the once modest youth, who loved his home. De-
coyed by fair speech, and constrained by flattery
lips, he became the victim of the wiles of the
seductress. He is now a wretched being, whose only
consolation is the way to hell. A wretch worse than the
fabled Circe entwines herself round his heart, steals every
secret of his soul, and bends him to all her will.—
For a season, he practises concealment, and thus learns
deceit and falsehood. Expenses, he makes on his own
funds, and dishonestly repudiates them from the prop-
erty of others. Deeds, at first concealed and then de-
veloped, are developed. Relatives are silent, ashamed,
and grieved! His character becomes known, and de-
spised, and his very sight in the street recalls the
remembrance of his disgrace, that can never be washed
away. Even when his name will be recollected with
disgust.

What virtuous woman, knowing the character of
such a man, would accept his hand? or, having ac-
cepted it, and coming to a knowledge of his vice con-
duct, would expect any thing better than pretended
affection and fidelity in future life.

The Doctor, having given an outline of the house,
its inmates, and its visitors, then proceeded to some
reflections.
The first of these was, that the public good does not
demand the existence of the evil to which the text re-
fers. Instead of protecting virtue by driving her
from the house, it strengthens and extends the vice, by
attraction and excitement. It is the school of awful
seduction and profligacy, and sends out its initiated pu-
pils, to assail virtue even in her most lovely attire,
making fresh victims to unbridled passion. By in-
creasing the number of its inmates, it increases its
guilt. The well-founded society demands the destruc-
tion of this house of perdition. It makes poverty
and disappointment a temptation to infamy—it pours
oil upon the fire of concupiscence—it violates the most
endearing relations in life—lessens the number of hon-
ourable matrimonial connections, and thus undermines
an institution of Heaven, on which more than any other
depends the peace of the community.

A second reflection was,—that all efforts, in lawful
ways, to annihilate this house, should be seconded.
Should magistracy interfere in the work, every good
citizen should afford his help; and all should unite in
diffusing a correct public opinion. The Bible should be
our model in this matter. And against no vice does
God so solemnly and awfully warn men, than that of
unchastity.

Of Societies such as the one addressed, the preacher
spoke with approbation. While it would destroy the
licentious place of resort, it would save its inmates.
The bare existence of this Society is a motive to reformation.
How unhappy the victims, who are deceived
by artifice! What objects are they of commiseration?
They are ashamed to return to friends, whom they
have abandoned and disgraced; nor can they expect
any reputable employment. But this House of
Refuge says, My door is wide open to the penitent!
This Society addresses itself not to the fears but to the
hopes of the fallen. It contemplates them not so much
as infamous, but rather as unhappy. It shows them a
way back to rectitude, and up to heaven!

During the first three years of the London Female
Penitential, 400 applicants were denied admission from
want of means. But this fact aroused the philanthropy
of the city, and more ample accommodations were pro-
vided.

Refuge Societies of this character hold in check, the
evil in question. They detect and expose the ways in
which daughters are deceived from home, and ruined
by prostitution. They show the slowness of the cov-
ering, the exceeding tenacity of the covering, that con-
ceals the profligacy of many, whose employments con-
nect them, and stations, entitle them to respect in the
world.—They make infamy feel, that intelligence and
virtue are looking at her—watching her movements!
—detecting with horror her fatal influence!—There is,
alas! a constant tendency in this vice "to push itself
into the very front of society, and to wind itself into
the very interior of domestic life."

This Society opens the way by which, in its House
of Refuge, the penitent female may hear and obey
the gospel; and every encouragement to perseverance
should be brought to bear on this object.

Delicacy forbids a full disclosure of what is known
by this Society. The information would tend to injure in-
dividuals and families, for living names must be men-
tioned. The Hon. —, or the —, Esq. or the son
or daughter of a respectable family is all that you
deem prudent or kind to state. But occasionally, Pro-
vidence seals the seal of infamy on some of these men,

and they are known, as the panders of the vice allud-
ed to.
The preacher concluded by urging the encourage-
ments to effort in plucking these brands from the burn-
ing, specially alluding to the noble spirit of benevo-
lence for which the citizens of Boston are distinguished.
We hope his zeal in this good cause will have a salutary
effect.

(Watchman.)

For the Boston Recorder.

CITY AND COUNTRY.

How can I leave these rich, literary, and religious
privileges? asked one who had received propo-
sals to leave a city for a country residence. But
after prayerful consideration, the prospect of more
usefulness, induced the individual to quit his dear
friends, and dearer privileges, and enter upon ardu-
ous duties among strangers; and now, he can say
that he has found in the humble conference room,
with its glimmering tapers, joys such as those he
tasted in the stately sanctuary, with its chandelier
and organ. He whom we worship, is not local. Is
he God of the hills, and is he not also of the val-
leys? Wherever his presence is felt, there is peace
and joy. Our God is not a respecter of persons.

He cheers, soothes, and guides the shepherd with
his flock, equally as the monarch on his throne.
Why, then, should any fear to go where duty calls?
True it is pleasant to have a smooth side-walk, and
a church at hand, where we can be feasted with
learning, talents, and piety. But if the heart be
in heaven, the foot heels not the rugged path, the
distance seems short, and the gospel will nourish
the soul, though the preacher may not have dip-
ped his pen in the castilian fount. When will
the Christian learn, that his highest, purest joys
depend far less on local circumstances, than when
in ease and luxury he may have believed. Hence
the support of the missionary, the destitute, and
obscure, they have need to eat which the world
knoweth not of, and joys which a stronger man
may drink, but the guilt of the suicide, and in him
who furnishes the deadly drug, the guilt of the
assassin. You doubtless know of melancholy cases
of death, in which excessive drinking was the
real and acknowledged cause. Some have died at
home, in their beds. Others have been found in
the water, or frozen by the way-side, accompanied
by their death warrant, an exhausted bottle. But
these indisputable, unweild instances, however nu-
merous or shocking, compose a small minority of
the actual victims of intemperance.—Deaths occur
every few days from dropsy, palsy, apoplexy, in-
flammation of the brain, nervous, rheumatic, pul-
monic, typhus, bilious fevers, and other diseases,
the predisposing cause of which, is the use—often
the moderate use, of ardent spirits.—Your phy-
sicians could tell you tales which would make both
your ears tingle. How frequently, when called to
visit patients, as they look upon them, and see their
cheeks bloated, their lips leaden-colored, their eyes
dim and vacant, their lower eyelids loose and hang-
ing, their upper eyelids thick and heavy, their breath
insufferably offensive, their countenance different and
withering, their pulse irregular, and the nervous
system excessively irritable—how frequently do
they forbear, from motives of mere delicacy—truly
a reprehensible delicacy—to assign publicly the
real occasion of illness. Selfishness too often has
an influence in such cases, inducing them to con-
ceal those facts which convey the least intimation
of the patient's guilt. Accordingly, they administer
medicine, when they have not the slightest expec-
tation of any curative result. Death ensues,
and then it is said, "he died of a fever,"—he
died of dropsy,"—he died of the palsy"—
when the truth is, he died of Rum!

LINGERING DEATH.

Among those whom the use of spirituous liquors
have thus killed, you may doubtless be able to enu-
merate some of your own kindred, and neighbors,
and acquaintance. I say "killed,"—for it is kill-
ing, it is assassination—it is self-murder, of the
most atrocious character.—Combining in him
who drinks, the guilt of the suicide, and in him
who furnishes the deadly drug, the guilt of the
assassin. You doubtless know of melancholy cases
of death, in which excessive drinking was the
real and acknowledged cause. Some have died at
home, in their beds. Others have been found in
the water, or frozen by the way-side, accompanied
by their death warrant, an exhausted bottle. But
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SELF-SUPPORTING SEMINARIES.

The Lyceum system has ever contemplated as
the life and soul of its operations, a class of insti-
tutions for systematic and thorough instruction in
the important branches of a practical education.
These institutions are to be in the strictest
sense of the word Seminaries, where seed shall be
planted and its fruit scattered to all the Lyceums
within the circle of their influence. They should
be designed to furnish both teachers and appa-
ratus for the social and mutual operations of all the
town, and village associations. They should be
equally within the reach of the poor and the rich.
They should be supplied with teachers of the
highest qualifications that our country can furnish.
In the physical and practical sciences, they should
be more thorough and more practical than any
institutions now existing in our country.

Students should have an opportunity, not only
for a thorough and practical course in the pure
and mixed mathematics, but of making illustra-
tions themselves, and of forming the apparatus by
which illustrations are to be made. They ought
to furnish every facility to teachers of common
schools to qualify themselves for their important
profession. Young mechanics, who have just
closed their apprenticeship, should find in them an
opportunity for a three months, or a six months
course of study and instruction, while they earned
a support by the use of their tools.

No one can contemplate a class of self-support-
ing or Lyceum Seminaries, in sufficient numbers,
and of a proper character, to carry the blessing
of a superior education to every member of our
Republic, without the highest emotions of sublimity.
It is intellectual, it is moral sublimity. It pre-
sents to us a lately despairing, but now elated
mind, his country and his race, at the threshold
of a new intellectual and moral creation. It pre-
sents him with an antidote, or a preventive,
of the tricks and intrigues of aspiring dema-
gogues. It provides the means for raising every
one of our fellow citizens above being a tool of
senseless and heartless politicians.

Such a class of institutions would purify the
press from the corruption, which for the last few
years has polluted and disgraced our land. They
would condemn our prints, which were designed
only to excite and inflame the worst passions in
the lowest of our race, to oblivion or contempt.

They would arouse a Congress which would meet
for the good of their country, and not for the
support of their party and the aggrandizement of
themselves. They would establish the present
tottering foundation of our Republic, and prove
to the world, that our nation can preserve her
freedom—that a portion of the human race can
live and move upon the earth, without being en-
slaved and ground down by despots and tyrants.
They would be one of the richest of Heaven's
gifts to our country and the world.—Ch. Watch.

Appropriate Locations.—A writer in the Kingston
Gazette says he understands, from the advertisements
in the newspapers, that the Kingston Amateurs have removed
their "School of morality" from Walker's stable to Cum-
mings's Still House, called the new Theatre, recently fitted
up with all the money that could be raised by subscription
for the purpose.

DEFERRED ARTICLES.

Katzeney.—A Liverpool paper of December 25, says
the alterations of the Novelty having been completed, she
has been exercising at Rainhill, during part of last week,
but without any result, until it was ascertained that the
curves of her late failures were obliterated. When loaded she
drew thirty one tons gross, at the rate of twelve miles per
hour. The expense of fuel for the moving power for the
thirty miles, per ton of goods, is less than one penny, and
the whole cost will not exceed three pence per ton—in other
words, being rather less than one fifth of a cent. per
ton per mile for the whole cost of the moving power!

New York Schools.—In 1829, the number of towns
and wards in the state was 773; each having an average of
about 11-12 schools, making 8,872; leaving out the cities
of Albany and New York, from which returns of the chil-
dren in the schools were 468,237, making
an average to each school of about 57; the increase of
school districts in 1829 was 1,263, the increase of children
taught in the same year 19,257. The expenditures amount-
ed to \$214,840; of this sum was paid from the state treas-
ury \$100,000; by a tax on the several towns \$125,954;
by local funds (parishes) by certain towns \$11,905.

Appointments by the Trustees of Columbia College.
—The Rev. Samuel H. Turner, D.D. to be Professor of
the Hebrew Language and Literature. Martin Valanquez
de la Cadenilla, LL.D. to be professor of the Spanish Lan-
guage and Literature. The Rev. Maria Eastburn, A.M. to be
Lecturer on Poetry. William H. Ellet, M.D. to be
Lecturer on Elementary Chemistry. The title of the Ad-
joint Professor of Chemistry is hereafter to be the "Jay
Professor of the Greek and Latin Languages."

American Almanac.—Nearly the whole of an edition
of 3000 copies of the Am. Almanac has already been dis-
posed of.

Expense of Legislation.—The expense of the present
session of Congress is set down in the estimate of the Treas-
ury department at \$665,930! The session is estimated to
last 175 days, or nearly six months, so that the pay of
each member will amount to \$4400; or \$75,800 for the
whole number of members and delegates; besides the round
sum of \$120,000 for travelling expenses. The stationary,
fuel, printing, &c. for the senate are estimated at \$35,000,
and for the House of Representatives \$100,000.

Boston Institution for Savings.—The amount of re-
ceipts for the last half year, is \$164,386; of payments
principal \$148,316 68; of 3238 deposits, 1142 were for
new accounts, and 793 accounts have been closed. In Oc-
tober, three banks, in which a large amount of stock
had been deposited, were closed, and the proceeds of the
sale of the stock appear to be less than might have been
looked for. The amount a July last was \$21,224 01 and
now is \$21,928 37, an increase of \$704 36.

Springfield Armory.—The number of muskets man-
ufactured at the Armory in Springfield the last year was
16,500; a greater number than in any previous year. The
whole expense of the establishment for the year, including
repairs and other improvements, was \$480,000. From
1793 to 1828, the cost of the muskets was \$12,34
—from 1828 to 1829 it was \$11,75—and during the last year
muskets were made for \$8,66 each. A still further re-
duction in their cost is anticipated.

State Prison, at Auburn.—The amount of the earnings
of the convicts for the year ending 31st October, 1829, was
\$39,933 45, and the expenditures for the general support of
the prison for the year ending at the same time, amounted to
\$58,000. During the year 150 convicts died. Of
these, 6 have died, 67 have been discharged by expiration
of sentence, and 27 have been pardoned. The convicts in
this prison on the 1st of January, 1830, amounted to
620. The practice of making and engraving sketches of
the convicts as they leave the prison, is still continued. Of
the 94 convicts discharged the last year, 63 have, by their
own confession, been addicted to the excessive use of ardent
spirits; and of the 391 discharged within the last four
years, 211 are found to have been more or less intem-
perate. The Sunday school, which is under the general super-
intendence of the resident chaplain, is still flourishing,
and must be regarded as an important auxiliary in the
cause of reformation. It now consists of about 150 scholars,
under the instruction of thirty students of the theological
seminary.

CARDS.

The subscriber gratefully acknowledges the appropriation
of \$130 by members of the First Cong. Church and Soci-
ety in Lowell to contribute him an Honorary member of the
Lowell Association, and a Life member of the Mass. Soc. &c.,
and a Life Director of the Am. Seamen's Friend Soc.
Lowell, Feb. 2, 1830. A. BLANCHARD.

Received for the American Colonization Society.
Contributions in Rev. A. B. Reed's Soc. Ware, 4th July, \$ 5 00
Con. David L. Burr, Esq. of Richmond, Va. 100 00
Con. in Rev. Mr. Store's Soc., Braintree, Thanks-
giving Day 10 00
Con. in Rev. G. Conant's Soc., Paxton, 4th July. 6 75
Con. in Rev. Robert Grosvenor's Society, Leam., 26
Con. in Rev. E. Rogers, of Dedham, 21 annual
payment on G. Smith's plan, 100 00
Con. in Dalton, 6 00
Con. by Females in Bedford, N. H. 15 00
Con. by Cash Oakes, Esq. of Danvers, to consti-
tute him a Life member. 20 00

CHARLES TAPPAN, Agent.
No. 76, State Street, Boston. } \$311 39

HYMN FOR MONTHLY CONCERT.

Prayer Meetings, and other Missionary occasions.—
The Poetry by a Student of the Andover Theological Sem-
inary, and by a gentleman of Boston. Price 50 cents
per dozen, just published and for sale at JAMES LO-
RING'S Bookstore, No. 132 Washington St.

As above a Dedication and Ordination Anthem.—
Mitchell's Lord's Day. Handel's Hallelujah Chorus.
Leach's Canon Judgment Anthem, Burrows's Musical
Primer. Handel's Hallelujah Collection. Old Colony Col-
lection. Handel's Messiah. Feb. 17.

BIBLE WAREHOUSE.

No. 31, Washington Street—Up Stairs.
LANGDON COFFIN has on hand and for sale, a large
stock and variety of

PULPIT AND FAMILY BIBLES.
He publishes an edition from the best and handsomest
stereotype plates of the quarto Bible in the United States,
and has bound in any style that may be wanted. Low
priced Family and School Bibles—Pocket Bibles, Testa-
ments, &c. &c. Feb. 17.

MISS KENNEDY'S PRODUCTIONS.

JAMES LORING, No. 132 Washington St. opposite
the Recorder office, has for sale—Philip Colville, or,
a Covetous Story.—Andrew Campbell's Visit to his Irish
Cousins.—The Decision, or Religion must be all, or is
nothing.—Profession is not Principle.—Father Clement
Home.—Catholic Story.—Dunball, or Know what you
know.—Jessy Allan, the Lame Girl.—Anna Ross, with col-
ored plates.

New Books.—The Awakened Teacher.—Narrative of
the life of the ship Kent, by F. J. A. Juvenile Memoirs—
Memoirs of a Naval Officer.—Infant School
Hymns.

Cheap Map of Palestine, published by the Am. S. S.
Union.—Price 32 cts. Also, The Bible Atlas, 25 cts.
The Massachusetts Register, United States Calendar and
City Register for 1830. Feb. 10.

THE BOOK ABOUT BURMAH.

JAMES LORING, No. 132, Washington Street, and
SAMUEL WEST, 84 West, 84 West, for sale, The Burman
Slave Girl, with two engravings, containing also, an ac-
count of Mong Yau, the First Burman Emperor—Mong
Nau, the First Burman Queen—Mong Shuala's Letter
to Rev. Dr. Baldwin—Mong Yau's Letter to Rev. Dr.
Baldwin—Burman School. Described by Mrs. Juliana
A. B. by Rev. Mr. Boardman—First Visit of Jud-
son and Calson to the Burman Emperor—The Presented
Burman by Rev. Mr. Judson—A Young Burman Inquirer by
Rev. Mr. Boardman—A Burman School Boy, by Rev.
Mr. Boardman.

In the press—A Memoir of Mrs. Mary Leslie, late Mis-
sionary of Mongolia. Written by her husband.
Dr. Malin's French Peasants, or Missions at Home.
Memoir of a Scottish Lord-Bishop. Feb. 10.

MASS. S. S. UNION'S DEPOSITORY.

New Books.
Conversations on the Bible—S. S. Treasury, vol. 21—
Conversations on Sandwich Island Missions—Veracity
of the Gospels and Acts of the Apostles—Youthful Memoirs—
The Epistles of the Evidence of Christianity—Howe's
Exercises—B. Ewing—Fire Side Conversations—View
of the Contents of the Old and New Testaments—Family
Conversations—Albion's Alarm—Annals of the Poor—Dr.
Hamphrey on the Sabbath—S. S. Teacher's Visit—
Childhood—Nursery Lessons—Hymns in Prose—History
of Edwin Judd—Apprentices Dialog